

☞ Mrs. Mary S. Manning has been appointed by the Selectmen of Pittsfield, Mass., as Town Liquor Agent, at a salary of \$175 per year.

Pacific Department.

BY BENJAMIN TODD

An Exposure of Spiritualism.

Within the short life of Spiritualism, numbering only twenty-one years, many an individual has sought wealth, renown or the applause and approbation of the sectarian world, by attempting to bring to light what they suppose to be the fraud and tricks of Spiritualism; but somehow or other, Spiritualism is a subject that does not expose good, hence the failure of all the knowing ones that have attempted it. Within the last year, the lying and wilying of mediums has been one of the most prominent features of the phenomena that has been presented to the people of Oregon, consequently it must be exposed or the people would be carried away with it.

There was a certain character not very widely known to fame, who of late had been engaged in driving an exceedingly large ox across the country, exhibiting him at so much per head, moved by his great philanthropy for mankind, felt called upon to make a show of himself for the benefit of the public at large and to the discomfort of all Spiritualists. Hence he got out some flaming handbills, stating that on a certain evening at Oro Fino Hall, he would demonstrate that all spirit lying and wilying was a trick, by submitting to be tied in the same manner, and notifying himself before the audience.

Accordingly, when the crowd came together, a committee was appointed who tied this wonderful actor, manner most securely. Presto changed! But it would not change nor would the rope slip, and after struggling a long time to free himself, and finding it impossible, he gave up in despair and begged the committee to release him. Our Orthodox friends that were there in high glee, expecting to see Spiritualism exposed, went away mildly disappointed, minus their half dollar, and we hope where people.

Should any one else undertake to expose Spiritualism, we would advise him not to attempt it unless he feels sure that he can accomplish it. "And let him that thinketh he standeth, take heed lest he fall."

Dr. Scudder.

The Rev. Dr. Scudder, of San Francisco, is sadly troubled with periodical attacks of irony on account of Spiritualism.

When seized with one of these monomaniacal turns, he is sure to give vent to a large amount of theological bile of the most acrid character, in the form of a sermon against Spiritualism.

In a discourse of this kind not long since, he remarked that this horrible doctrine of Devils that he would have in the land, must be put down; and if he could not be put down in any other way, it must be put down by the point of the bayonet in blood. Poor old Dr. Scudder, how we pity him!

Theology dies hard, but die it must: there is no power above or below that can save it. It has the dry rot in its bones. To quote Follicot:

"Soon its dying groans will fill the land,
Its tattered members fall."

That speech of the Reverend Doctor, shows plainly that if theologians had the power, the fires of Smithfield would be kindled again, and martyrs by the thousand would be called for. But no one need be afraid of these earthly bonfires of Theology, for they are old and decrepit. Public opinion has robbed them of their teeth, and all they can do is to snarl. It is their nature, let them take what little comfort they can.

The Reverend Doctor had better go back again as Missionary to India, for his preaching would be far better adapted to its moral and civil condition, than that of America, over which flouts that grand old Sir, the Stars and Stripes. Our fathers bathed that flag in their blood to secure civil liberty, and should it ever prove necessary, their sons will do the same to secure liberty of conscience.

When we hear such baseless threats made by theologians, we can not help being amused. We would just like to see them marshal their ranks once, and compare numbers with the liberal minded people of today. They would run and hide their heads with shame, nor ever dare open their mouths again.

A Haunted House.

"All houses are haunted houses
Wherein men have lived and died."

A friend of ours in this city (Portland), not very long since, paid a visit to Fagot Island, and while there, he heard of a haunted house a few miles distant, and having a curiosity to investigate the matter, he paid the house a visit, and learned from the family, the circumstances concerning the ghastly visitant. The family consisted of a man, his wife and two little boys. The first indications of anything unnatural, were strange noises around the house, and the appearance of a female dressed in white, walking at night in the boys' sleeping room, starting them by her sudden and mysterious appearance, and as suddenly and unaccountably taking her departure without the opening or shutting of doors.

The family being of the Catholic persuasion, the priest was sent for, to come and exorcise the Devil, and to put rest to the night watch.

He went through the usual ceremonies for such occasions, and wound up by praying loud and well, and finally to make the matter doubly sure, he determined to remain during the night. Scarcely had he retired to rest in an upper room, when the ghostly visitant, not having the fear of the priesthood before its eyes, boomed the priest out of his bed on to the floor. He rose quickly as possible, and returned to his bed, and with a firm grasp upon the bed clothes, thought himself secure. But he had not long to enjoy his security, for instantly, out he came again upon the floor. Fleeing himself, priest, robes and all, no match for the ghost, he fled, like a hunted deer, leaving the ghost to enjoy its victory.

A certain young man, living some little distance away, on hearing of the affair, went to the house and said he would defy all the spirits of the other world or this, to disturb his slumbers. Being invited so to do, he retired to rest in the room previously occupied by the priest; and to his utter astonishment, as soon as he was in bed, the furniture in the room and even the bed he occupied, commenced dancing around the room, as though they were in high glee. His courage failed him, and calling for assistance, the lady of the house went up and requested the ghost to depart, and it did so.

A thorough investigation of the affair proved the whole family to be good feeling mediums, also able to get communications in various ways. And thus the work of the spiritual world goes on, proving beyond a doubt of their power, to communicate to

those still in earth-life, and oftentimes accomplishing more wondrous by the inhabitants of this world than in any other manner.

We seek circumstances constantly occurring before our eyes, how many there are that shut their eyes, and boldly declare that there is nothing in it; it is all cheat, fraud and deception at best, or if it is anything in it, it is the Devil's work.

Poor blind bats, they are in the condition of the man who shuts his eyes at mid-day, and avows that the sun did not shine.

The Postroom.

For the Religio-Philosophical Journal.

PURGATORY.

A Lecture Delivered by N. Frank White at Concord Hall, Philadelphia, Feb. 14, 1869.

(Photographically reported by Henry T. CHAM, M. D.)

While the devotees of religion have gone to the extreme, in their readiness to adapt themselves to the views of others, and to the leaders decide to present for their acceptance, there has been an evident disposition on the part of the free thinkers, to go to the extreme in the other direction.

While one has endeavored the dogmas with not any regard to their abode, trusting to the power of mystery to hide the defects, the others without hesitation have put them aside as unworthy of consideration.

While the latter course may be exceedingly sensible with a great majority of beliefs presented by the religious world to-day, I cannot but think that the course pursued by the latter beliefs would be more proper, but that the belief as presented is worthy of much consideration, but because there may be underlying it, a truth which would be beneficial to the world at large.

Every hour of thought tends more and more to convince me that such things as these are beautiful truths, and truths which we are bound to accept, and to present to the world as expounders of these beliefs, yet when properly investigated would assist us materially to the comprehension of the laws that govern the universe, and our relations to those laws. One of these beliefs that pertains particularly to the Catholic church, which is accounted by the Protestant church to day as absurd in the extreme, I propose to look at this afternoon. I refer to the state intermediate between heaven and hell, called purgatory. It is common for doctors of divinity, men of high sounding titles, with the lesser rabble to say "Blasphemy and heresy," and to follow the lead of the masses who accept from them without consideration the dogmas they offer, to talk loudly and flippancy of this belief, which they declare to be only worthy of their contempt and ridicule.

But Protestant divines are not by any means infallible, and in this case, they may leave the matter to the followers of the Catholic church, who believe in this belief as a truth so plainly stamped upon the pages of Divine revelation, that no unbiased mind can escape the conviction of its reality, only as we escape it through the obtuse and prejudicial which refuse to believe that which does accord with certain standards. The Catholic doctrine of purgatory is right, but that underlying it, is a truth, which must have been presented to the minds of those who originated that belief. It cannot be unprofitable, then, that we spend a short time in the examination of this belief.

The Catholic idea is, that it is a condition into which the spirit enters after death, to be purged by its flames and prepared for heaven. In other words, a condition of torment from which there is an escape. Whilst a great majority of this world are assigned at once, after death, to a condition of fixed and eternal misery, the members of the church are allowed the privilege of this purifying process, where the torment is graded in its length and intensity by the crime, but from which they will finally come. Let us look for a moment at this idea of purgatory. It is easy enough to see that the credit for its existence belongs to the constructed circle of opinion which their churches and their religion have invariably drawn about them. The great fundamental idea, the idea of purification through suffering, is correct, and upon it the Catholic has built his temple of belief. Too near we get to the original cause of a movement, a belief, an idea or a thought, the better we comprehend it, because we come more closely in support with the mind through which it originated, consequently we understand the way and the wherefore of that mind's conclusion.

Profiting by this fact, I propose, in analyzing this belief in purgatory, to go back to the old Brahminic religion, whence this belief in purgatory originated, and from which, it is evident that countless other thoughts in this direction originated.

The Brahmin, I present as representing the first religion of which we have any record. Trapped in seclusion from all that could diversify his mind from the study of God, he soon discovered the fact manifested in nature, and recognized in his own individual experience, that through suffering comes knowledge, and through knowledge purity. Thus the great foundation of a glorious truth was before him, and upon it he commenced to build the temple of his belief. It is not at all strange that this belief in purgatory, should have been so common, and so long, and so useful and so useful as it is, through the experience of the centuries since, through all which this temple, thus started, has been growing up, there have been added many things which are neither useful nor ornamental.

The great fundamental idea was correct, and upon it the Brahmin constructed his temple of belief, but through the ignorance natural to his condition, he could not understand what brought about these things, but he recognized that through grief and sorrow came purification. He naturally believed that spirit was good and matter evil, and he adopted the idea that through the conflict with matter, the spirit finally became progressed, and so he started with this truth as a foundation, and drifted onward into the grand mistake of working continually for matter's present modification and future annihilation.

The great error of these religions was, that they did not recognize the mission of the spirit, and the Catholic church has gone so far as to declare the possibility of the mitigation of the sufferings by prayer, and they have found in this a means of silencing the censure of the treasury of God. In this case, truth was more important than goodness, and the man who possessed this, had a means of escape. The Catholic, therefore, made his purgatory a place of punishment for the wicked of his own church, whilst the world outside must write to agony through all eternity.

The great error of the true idea of purgatory, the great fundamental truth upon which the temple of belief rests. We must understand what punishment was. To read the ancient records we should come to the conviction, that it was a manifestation of anger upon the part of some one, that man had in some way offended. Then, however, we should find almost all about us, from which we can read greater lessons than in any written record. Millions of tongues are uttering mighty lessons than any of the records of the past; these lessons are adapted to our present conception and needs.

Going out, then, to this understandable book of Nature, we are stamped upon in the most forcible characters, the laws of punishment. We see on every side, laws in operation, and these laws are necessary for the unfoldment of higher good. Being finite, of course, we cannot fully comprehend these laws, but just in proportion as we comprehend them, do our souls expand, and our expansion being a necessity for our happiness.

Whenever we come in angular contact with these laws, we feel their opposing forces, bringing us suffering, pain, agony, and not because the law is offended at us, but because the punishment is an absolute necessity of that contact. Punishment is not only the means through which we arrive at a comprehension of these laws, but the very best plan to teach us to bring ourselves into proper relations to them, and so adapt ourselves to the law, whatever it may be, so that we may receive the benefit and escape the penalty. For instance, the law that bids us keep a cheerful light, and gives to the child each night, such stores of pleasure, also each pain as every child knows if they place the hand in it. Thus water is very refreshing, essential to life here, but if I allow it to occupy the air cells of my lungs, and suffer, and water is so cold, because either the lamp or the water is so cold, but it is because the flame and the water have certain fixed and immutable laws and movements, and because all angular contact with these movements brings necessary and inevitable punishment; a punishment, too, through which these laws are made manifest to those whose mission it is to create and advance man, so that he cannot fail to come to a comprehension of the laws, and by this means arrive at a comprehension of the uses and the necessities of purgatory, as for the soul.

Reading from that great page of Revelation, from that Word of God in which the law is so manifest, that mightiest text book of nature, which furnishes to the simplest minds a feast that will satisfy every one, there stands upon its pages the fact of the existence, the necessities and uses of these purgatories of the soul, so plainly are they stamped upon its pages, that there is no chance of error, there is no necessity for any divinity doctor to bring them to the light.

So far I have only spoken of these as applicable to the earth, allowing this life to be continuous, and one of progress, which most intelligent men to day admit, the argument for the necessity of purgatories here appears equally as well for the future, for the same reason, the soul in its future life will be the same. It must there be in angular contact with law, it must there as here receive the punishment which is a necessity of that contact. There is no necessity, then, for any argument in support of purgatory in the future, the necessities of the purgatory here, for the same reason, the soul in its future life will be the same. It must there be in angular contact with law, it must there as here receive the punishment which is a necessity of that contact. There is no necessity, then, for any argument in support of purgatory in the future, the necessities of the purgatory here, for the same reason, the soul in its future life will be the same. 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be considered (by "old stagers") as somewhat primitive and preponderantly given to phenomenal Spiritualism, yet it was a decided success for the cause. Important among the results, is the identification with us of such men as Judge David McDowell, of the U. S. District Court; Dr. Blund and wife, of the North Western Pioneer, and Ladies Friend; and Rev. E. B. Taylor, associate editor of those publications, and a Methodist clergyman of twenty years' standing. But you will be favored with a report of the doings of the convention from Brother T. D. Wilson, whose efficiency, urbanity and faithfulness, as Secretary of the Association, is so patent to all in attendance.

On Sunday forenoon, I attended the meeting of the Unitarians at the Academy of Music. Rev. Henry Blanchard is pastor, and treated his congregation to one of the ablest and finest discourses it has been my lot to listen to. He is polished, cultured and highly eloquent. He preached as good Spiritualism as we have, so far as he went; and even mentioned a communication he had lately received from the other world. This subject was the "irrepressible conflict" of religious ideas. Why not be true to his evident faith, and proclaim himself what he really is?

June 24th, 1892.

For the Religio-Philosophical Journal.

The Children's Progressive Lyceum.
This institution, acknowledged by all as a movement in the right direction, with all its beauties, attractions and advantages, does not fill the gap, yet so wide, in the lines of our army of reform.

It is not the purpose of this article to weaken the confidence of any in this heaven-born plan of education, better ideas of life, present and future, but to point out wherein it falls short of its noble purpose and the hopes of its inspired projectors. For be it known that this Lyceum has, from its first effort in New York city to the present day, advanced, and as opportunity presented, worked with and for the Lyceum.

The most potent cause of whatever failure attends the movement, is the demand of its prominent apostles for a rigid adherence to every feature of its elaborate system. No innovation of any formula or emblem can be tolerated. Every flag, target, badge and exercise must conform to the system. And why should it, forsooth? Did not Brother Davis see this identical arrangement in actual exemplification in the Spirit Spheres?

True; but flags, silk and paraphernalia do not cost much, perhaps, in that land of flowers and will woven fabrics. To come directly to the point, only in large villages or cities can this system be carried out. In the country where population is sparse and children few, this system is utterly impracticable. And if one or more earnest ones attempt to rectify the plan, so as to have a Sunday gathering of children for the purpose of inculcating correct ideas of life and its duties, relations and needs, other faint hearted Spiritualists raise the cry, "Immolation, traitor to our Lyceum system—we will have nothing if we can not have the exact system the angels have presented us, through the Seer of Poughkeepsie, nothing but the Children's Progressive Lyceum." Any attempt to simplify or in any manner improve the exercises, paraphernalia or manual, is met with a united front of the faithful sticklers for the system.

This is simply old theological dogmatism and authority re-vamped; and this spirit must be banished from our fold, ere we can make that progress in a proper culture of the young, that truth and human interest demands.

And Spiritualists must wake up to the necessities of the hour upon this subject. While we are tearing away the bands of a false education—the legitimate fruit of a false theology—our children are still being taught their errors, while they in turn will find hands of iron upon their consciousness of right and duty. Shall we sit idly by and permit this notorious work of darkness to go on? Nay, nay! Unshackled from the terrorisms of a "damnation" religion, let us be so free to duty as to omit some kind of gathering each Sunday, for the benefit, instruction and development of both body and mind—the culture in the grace of posture, gesture, movement and carriage of body; of acute sense, method, scope and intelligence of mind—a higher and better understanding of religion or the laws of life.

If to do this, involves the necessity of a deviation from Brother Davis' system, then deviate. If improvements upon that plan can be made—if the manual can be bettered, then let it be done. Let anything be done that will insure work and its consequent inducement upon the young and old, for the better—that will educate more in harmony with nature, and prevent the reception of false theories, because filling the mind with higher and better truths, leaving no room or opportunity for theological Sunday school stuff.

Any individual who stands in the way of this most needed work, is false to his own aspirations. Brother Davis does not desire it. No true Spiritualist, with enlarged vision and exalted sense of duty and right, will.

Let Lyceums be established everywhere, with or without paraphernalia, literal system of groups, &c. Let the old and young participate as instructors and instructed, and a few short months will give evidence of the good that all can do.

Away with this wrangling over methods, systems or leaderships. Give us work—earnest, unselfish labor for the right, the truth—the cherry heart, unburdened from the load of weights of theological ball-fire, vicarious repentance and a thousand and one erroneous teachings of so-called Christianity.

Any improvement, any change, any plan which will do the desired work in any particular locality, is the true method for that place. What do the angels care for post plans at individuality? Special bands or circles may stickle for their post scheme or medium. But what is this to the great collective mind and interests, which desire

general and collective progress? Give us improvement, enlarged understanding and consequent possibilities; and we will not stop to enquire by what means or whose system. Action, friends,—onward!

PROGRAM.

Philadelphia Department.

BY..... R. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 624 Race Street, Philadelphia.

LIFE.—NUMBER 3.

Which is Most Powerful,—Spirit or Matter, and How do They Act?

Among the beautiful lessons of Nature, a very interesting one is to be found in the fact that the softer tissues invariably wear away those which are harder, and apparently more enduring. Thus the dust of the diamond is used by the lapidary to cut and polish the solid stone. The machinist finds that the brass bush cuts the hard steel journal, and constant dropping wears away the hardest rock.

But this fact is more strikingly illustrated in the beautiful domains of life, where the softer tissue always makes their impression upon those which are harder. The little moss and lichens, upon the hard rock, burrows out its nest, and with its tender and delicate fibrils, penetrates the solid stone. There is a plant which grows upon the walls of old ruins, and sometimes of buildings that are less ancient, that pushes its delicate roots into the pores of the stone, and causes it to crumble and decay.

In the animal kingdom, the softer tissues usually wear away the bones, even the soft and delicate tissue of the brain will scoop out the hard, bony surface of the skull, so that if after death we examine the skull of a person who has long been an active and laborious student, accustomed to great mental labor, we shall find certain portions of it so thin as to be transparent.

From these and other illustrations which might be given, we see that it is not the substance but the spirit or force that precipitates the material that we call substance, that is the real power, and this works with more force in the softer tissues than in those which are more solid and unyielding.

Brother A. J. Davis has presented the following interesting formula of matter in the universe. First God, then intellect, then principles, then ether, vapors, fluids and solids. Or reversing it, we have solids, fluids, vapors, ethers, principles, intellect and God. We have noticed this fact that life is more dependent upon these in the order in which they are named above. We can live without solids a longer time than without fluids, without fluids longer than without vapors or ether, without ether longer than without principles, and so on to the end of the list. Let us take a solid substance, a bar of iron for instance, and apply that form of force called heat which is now known to be a waste of motion. The first change will be to a fluid, then a vapor, then an ether, and it is gone; but as we move this form of force and allow that which had held it before to come into action again, it will bring back the bar of iron in the same order to its original condition. In this experiment, we are acting altogether with the forces, and whatever changes occur in the atoms, are merely incidental to the changes of force. A similar process may be applied to every substance of which we have any knowledge. We are beginning to learn that matter is temporary and transient, while force or spirit is eternal, and ever enduring, and while we, as spirits, are using our material forms as instruments to manipulate other substances around us, it is evident that it is in reality the spirit within us and within these substances around that are working together. There is a very unpleasant question that has puzzled many of the most cultivated minds, and that is precisely where and how spirit and matter come in contact and the latter is made subject to the influence of the former.

If it be true, as we are inclined to believe, that matter is but a precipitation resulting from the decussating or crossing lines of force, and that the peculiar harmony of these lines of force, produce the varied forms and conditions of matter, this will explain a part of the question. But it remains to be answered, how and where does identified spirit take hold and control an organism? It must be through the localized spirit which has produced the matter, and which remains in it, and is all that the materialist owns of spirit. It is known that this connection is in the nervous system; here the forces in the material and visible come in rapport with those of the spiritual, and as these become co-ordinated, the results are harmonious and beautiful. Life is the force which connects spirit with matter.

In the lower forms, we believe that the spirit is not sufficiently identified to retain its existence for a great length of time separate from and independent of a physical organization. (We have a report of a lecturer I. Rahn, of this city, on this subject, which we shall present to the readers of the JOURNAL at an early day. It shows what science has done and where it has been compelled to stop.) In man, we have the proof through spiritual manifestations, that his spirit has independent identity even while in the form. Spirits and clairvoyance see and speak of these as living realities, and this identity being immortal, produces special individualities that are indestructible, and thus distinguishes these from other forms of spirit which are immaterial in essence but not in individuality. Matter through organization, is raised to a plane high enough to be influenced by identified spirits. Thus on the other hand, force raises matter to a plane high enough to be influenced by higher forms of spirit. These improve and elevate the conditions of matter, so that after it has passed through various forms of organic life, spirit can use it, as was shown in our second article. We know that many ages must have passed before primordial matter was a condition to yield to the action of identified human spirit.

We have seen that the mission of life everywhere, is to raise matter to higher conditions. It remains for Modern Spiritualism to prove that within some human organism an identified spirit exists which provides over the organism and through the vital forces, solids and gorges the body, and causes it to do all that it can do. We prove the presence and power of the spirit, first, by its action as evidenced by clairvoyance; second, by its action in and through the body, and third, by the condition of all these forces, when it is removed either temporarily to sleep and certain magnetic conditions, or permanently at death.

Evidence.

There are few things that the world needs more than satisfactory evidence. A friend, whose father has recently passed over the river that men call death, said to me, "Oh, that I could have the evidence you have of the truths of this spiritual communion. I like the doctrine you teach; I am pleased with the philosophy, and I was told that that dear father, whom I have loved and honored all the days of my life, is still my father, still interested in me and mine, and more than that, as you touch, is watching over and aiding us in all that is right and true. How shall I obtain that evidence which will satisfy my mind in regard to these things?"

We replied, "Altogether, that is a matter of growth." We did not Mr. Stearns say at the meeting of our State Society, "That while we are talking familiarly about the Spirit Land, and our relationship to them, we could not realize what our feelings would have been twenty years ago, had any one spoken to us as we now speak to each other of these things."

Friends, it is a matter of growth, and many who hear of the wonders of Spiritualism, are continually asking, "Why can I not have just such evidences and manifestations?"

We answer, not with any disposition to sneer at you because you have not grown up to the conditions to receive these things. You have not labored patiently and earnestly for that development of your spiritual powers. You must learn the truth of the declaration that "Spiritual things are spiritually discerned."

You may hear a Spiritualist relate the concentrated experiences of years of mortal and spiritual labors in a few moments, and then wonder why you cannot have just such experiences in the time that he or she is relating these. We would not discourage any from the investigation of this subject which we think is the most profoundly interesting one that can claim the attention of mankind. We know from experience that in this earnest investigation, we receive our compensation from day to day, and have a happiness which can only be obtained by no other means. One of the most important lessons in this investigation is that we be patient—satisfied with what comes. There is such a strong desire, at times, to have wonderful tests, and to have those of a peculiar character, and given precisely in the same way that we have determined to have them, that we lose very much by this. We should be willing to take just what comes to us, doing the best we can to prepare conditions for our spirit-friends, and then receive with gratitude that which they see fit to bestow.

Such investigators have invariably found that the very best and most convincing tests come to them when they are not looking for them, and often in a manner that precludes the possibility of any mundane interference. Spiritualism is not a mere mountebank show, in which we are to be continually looking for some wonderful miracle, but it is a grand religion and philosophy calculated to feed the soul and give it the very highest and best means of enjoyment and growth.

Those Spiritualists who have realized these facts, are not troubled about the folly and fanaticism which cling to this system, as barriers to a ship, which, though they may retard its progress, are certain to be carried by its late clear waters of a pure life, when they make due and full use. We have sometimes wondered that Spiritualism should have taken such a firm hold of the minds of the people, and spread so extensively, when we have witnessed the amount of chaff and froth that has been upon its surface. We know that soap bubbles please children and are willing they should have them. But there is that which is more substantial than these in the lives of those who accept it.

Spiritualism as thus presented to the world by true men and women is a refutation of the folly that would have snuff any other system than this. We do not admit all this folly and fanaticism to belong to Spiritualism, it is only an expression of the credulity and undeveloped of humanity, which may be more fully manifested in the free atmosphere where Spiritualism has brought to the world, but which is in no way responsible for it. On the contrary, Spiritualism has within it that which will do more to remedy this evil than any system that has ever dawned upon the world.

Holding every one responsible for their acts is the only means by which mankind will learn to be wise.

THE SHAKERS.

A Revelation of the Extraordinary Visitation of Departed Spirits of Distinguished Men and Women of all Nations, and Their Manifestation Through the Living Mediums of the Shakers.

BY A GUEST AT THE COMMUNITY NEAR WATERBURY, NEW YORK.

This is a pamphlet of forty pages, giving an account of some wonderful manifestations which took place in the presence of the writer, who visited a society of Shakers in the year 1843—five years before the Rochester knockings.

The account is very interesting and very similar to the communications published weekly in the Inner Life department of the JOURNAL.

The communications are not reported verbatim, but bear evidences of being characteristic of the parties from whom they are said to come.

We have no doubt that the Shakers had many such manifestations, and we see in these another evidence of the folly and weakness of narrow sectarian association. They made no impression upon the public mind, and doubtless might have continued to this day without being heard of outside of this little circle of peculiar people, and would certainly not have been believed by one where they are now by thousands. We do not mean to speak disrespectfully of the Shakers. They are a strictly moral people, so far as we know, but woefully ignorant of the physiological laws, if they suppose celibacy to be a natural condition. Their regular habits of living and temperance have doubtless tended to develop many excellent mediums among them, but their peculiar notions would give color to the communications received, while Spiritualism with its diversity of individual character gives such a great variety of manifestations as to require an exercise of the judgment and reason.

This little book is quite readable and suggestive, and we would recommend its perusal as corroborative testimony in regard to spiritual facts and phenomena. There is a simplicity in the statements that is striking, and an internal evidence of truthfulness which is always pleasant to meet with. It will be sent by mail. Price 50 cents.

The Pennsylvania Central Mail Road.

In these days when rail roads have spread over our land so that it is almost impossible to get out

of sight of the rail or the shrill whistle of the locomotive, it gives us pleasure to know that some of the older roads keep pace with all the improvements which mark the new. There is no better road than this,—its Conductors are obliging, its cars roomy and pleasant, the scenery along the entire route either to Pittsburg or to Erie—for the Philadelphia and Erie Road is a branch of the former,—is picturesque, and often sublime.

It may not be known to many of our readers, that the depot at West Philadelphia, stands on consecrated ground. It is located upon the spot that was immortalized by Franklin in dying his kite, and which should be marked by a monument for the wire of that kite was the first telegraph wire. Travelling through the rich counties of Chester and Lancaster, we have a fine view of modern agriculture. Along the Suquiahanna to Harrisburg, the river scenery is so beautiful, but it is in crossing the mountains and along the blue Juniata, so farred in song and so undeniably romantic, that the traveler finds many scenes that are new to him in the land.

We would say to friends that if they wish to see the evergreen mountains, they will find that this road furnishes the best opportunities.

Voices from the People.

Endorsement—Extract from a Letter by Dr. Nathan Smith.

DEAR BROTHER,—I found in your JOURNAL, not long since, comments on the proceedings of the Illinois State Convention, and the conduct of its would be controllers; and allow me to say that I agree and fully endorse the remarks you have taken, and I find that all with whom I have conversed fully with you in regard to the conduct of the persons who have done and are doing more to injure our beautiful philosophy than thousands of its opponents.

Your paper is growing better with each new issue, and your bold, unflinching exposure of tricks and chicanery, your strong defence of mediums, make the paper worthy of all true men and women everywhere.

CONVULSIONS OF NATURE.

Letter From Dr. Samuel Underhill.

BROTHER JONES:—I have inquired of Nature, why we have such convulsions of the elements above us. The answer is, "They are caused by the vast internal commotions in the elements below us." In turning back in the leaves of my memory, I realize that twice or thrice in my three-score and three years, somewhat like this has occurred. That unusual convulsion of the globe has been followed by universal concord in the first feelings. I wanted to predict during the convulsion in Peru and Chili that they would be followed by whirlwind tornadoes and curiously done in the atmosphere. Ever since now, the weather has been calm and quiet. Within a week, the inhabitants of Paducah have been shaken out of bed. Not until the internal commotions cease can we expect the elements above us to resume their wonted quietude. It may continue another year; it may change its form of action. We may have less rain and more hail storms. This dry action under the sun, may send forth another year of drought, and people to suicide and murder; for there seems to be an epidemic in these respects.

S. UNDERHILL, M. D.

Mrs. Emeline S. Fairchild, Examining and Psychometric Medium.

Mrs. Wilcox gives the following account of her visit to Ripon:

In my recent visit to Ripon, Wisconsin, I had great pleasure for trial in the mediumship of Mrs. Emeline S. Fairchild, and have no hesitation in saying that she is one of the best examining and psychometric mediums of the age. A lady, who has spent years, either for spiritualism and psychometry, Mrs. F., controlled by her true power, over the life of the invalid in the most wonderful manner; told of the most terrible abuses she had received at the hands of the mass, or poor stretch she had just freed from the clutches of the demon who had cut out, it is not a cancer, etc. The woman sobbed like a child,—we shed it all, and said that an only son, who had been pronounced by her old school physician, a cancer, and she was told that she must have it cut out, etc.

Now I know that Mrs. F. had had no information whatever from any mundane source, of this case. Her terms and conditions, as to the examination, were simple and direct, and she was not at all concerned with the matter. Mrs. F. can bring the best of references, as one who for years has given her talent in her own neighborhood without money and without price, and is now reduced by circumstances to the necessity of taking a reasonable compensation. Will Spiritual people please copy and send another deserving disciple to the place of public usefulness?

SALT LAKE.

Extract from a Letter by Abby M. Laifu Perce.

BROTHER JONES:—I sit under the trees in a beautiful garden, the fruit hanging in rich clusters over my head, while the water is running in little streams about a foot apart. I see Salt Lake; yes, certainly I do—what I have seen of it. It is a most wonderful city, resting on the mountains, enclosed by greater mountains.

In coming to this city by stage, we ride along the lake over twenty-seven miles. The lake looks like a broad belt of blue, with amber edge.

Along the stage route are fields of waving wheat and corn, and fruit trees and flowers in every garden. The holy hock is beautiful, with its deep red blossoms, plink and white, which welcomes us to the Territory of the Saints; reminding us of olden times, of the old home on the hills in the Empire state.

The footprints left by man are the same all over the earth. Prejudice is like only barrier to shut out from us, rest, peace and happiness.

Under the trees yesterday, telling the lady and gentleman I board with, of "The Magic Staff" of Emma Hardinge; the lady asked, "Have you some of those books?" I should like to see them.

I was sorry that I had not, but I told them that I could send for them. How I wish that I was well and strong enough to speak to these people.

I called on Amelia Young, the favorite wife of Brigham Young; (Saw Joseph Young's wife there. Amelia has pleasant lady—interested me very much, and opened her pretty parlor and showed me the portrait of Brigham, and the photographs of her father and mother,—fine looking people. She opened the fine piano, and then retired for a moment, returning with some strawberry wine, which she made herself. It was very good.

ABBY M. LAIFU PERCE.

Salt Lake City, July 15th, 1889.

The Spirit Home of Father Hinchshaw.

BY WILL C. ELLIOTT.

Three changes, better, rich and bright, Three changes, come of light, Eternal peace of truth and love, All that best, glow around, above!

A mansion in the Inner World was built by his long-ago friends for Father Hinchshaw, the spirit of whom, many a day had been calmly waiting for his true flight from earth.

It was a happy day to "Uncle Seth," as often, when the band of spirits, which he had last seen in his last earthly moments, rejoiced with him at his own "new birth."

"All is well," were his heart-felt words just before his spirit passed to the "beautiful beyond," where awaited him a most glowing one with blessings, a wealth in immortal bloom.

Now, in the beauty of holiness, the two are wed, in a blissful angelhood, dwelling together in unity and love.

A few years ere the beautiful spirit of this good man first ascended to the Summer Land, a picture of his Spirit Home was painted in oil, and sent him by Mr. W. C. Elliott, France artist. It was of very large size, most skillful in design,—the painting glowing in most pleasing colors. The work was done in two hours.

The scenery around the heavenly edifice is most enchantingly beautiful. Away beyond, there rises in glory a mountain. How placid and lovely is the lakelet yonder, whose peculiar waters, flashing in endless light, come forth into a pleasant bade, and thence flow on in laughing ripples along in the brooklet's myrtle way. Lo! how burns here and there, the summer freshness of the graceful trees. In their evergreen boughs sit and sing the sweetest birds! Near the golden banks is a flowery arbor. It is social retreat. In the sweet home of flower life, how many "a thing of beauty is a joy forever," is spirit!

Away, away up in the holy distance, dwells another still, far, far brighter and purer home. It is the permanent abode of this angel pair.

Oh! come to it and welcome them, Bright spirits from their homes above, For on this place as yet, no foot has ever set, 'Tis a new world of love!

This latter home is but slightly foreshadowed in the painting.

Room 2, 155 South Clark Street, Chicago, Ill. "A Glimpse of the Quaker Spiritualist."

For the Religio-Philosophical Journal.

"THE FIRST CAUSE" of Existence.

Essentially, Positively and Strictly stated.

BY N.

Life and spirit are either one and the same power, acting separately or jointly in concert with different degrees of power,—or they are two powers, necessarily acting together in harmony, as before said.

The essential element in character, and purpose of LIFE, is action,—the action of life for the production and preservation of spiritual life.

We have here, then, the two highest powers known, acting in concert, and capable of producing whatever has been produced, or whatever can be produced, in any state of existence.

Matter always existed, and always will exist. There is no way of getting rid of it.

It always has qualities and properties and conditions of existence, and these have been continually changing in some way. In nature, one of the main consequences of change is improvement, tending more or less toward perfection. Life and spirit have always been in active operation, at work in and with matter. What else was there for them to operate upon? What else was needed? Were they not qualities, properties, powers inherent in, and component parts or elements in some degree of matter? In their operation, do they not germinate, invigorate and reproduce, most distinctly, their true nature and character, in some visible degree, without and upon matter?

Is it not so in the mineral kingdom? Is it not so, very visibly, in the vegetable kingdom, and still more so in humanity, in the great variety in the different human species. The matter of the planet earth, both land and water, is most wonderfully alive, as shown by its innumerable and necessary and useful productions?

Endless time and boundless space are generally considered as not being matter, but afford the necessary time and space for the location and storage of all quiet or changing matter, free for all kinds of action.

Second; must not that life and spirit necessarily be in the matter acted upon, properties and qualities of it; or is matter a property and quality of life and spirit? And under their control so far as existing conditions will permit?

Of all the doings of life and spirit, what have they produced that does not have and partake of the three qualities and powers of life, matter and spirit?

So far as we can see, do life and spirit, or can they act independent of matter, or of something actually connected with matter? What do we know of mind, the human mind, the intellectual power, only as it is connected with matter?

The Religio-Philosophical Journal.

Truly and conducted and well printed Journal has been laid upon our table. Without going into any detail, as regards its merits, or demerits, we are pleased to see a disputation, on the part of its editorial corps, to treat all subjects and persons with candor and courtesy.

It is a bold advocate of the "Spiritual Philosophy," and much of its teachings seem to accord and harmonize with that "book of books"—Nature. We endorse many of its views and especially believe that all will be benefited by perusing its well filled columns. It would tempt people to lift and read—a thing so much to be desired, yet so lamentably neglected.—The Medical Social.

Oh! the rays of the sun shine upon the dust and mud, but they are not soiled by them. So the true philosopher can purify his noble work among the vilest of humanity and remain pure and untainted.

2nd. The Bible is the basis of moral obligations.

Mr. Hull is also soon to have a discussion with Elder Swann, of Chillicothe, at Kendallville.

1.

Frontier Department.

BY E. V. WILSON.

Spirit Shaking Hands. Keeping Her Promise.

Continued from last week.

These things continued for several days. One afternoon in March, we called on her and found her as she had been for several days past, gradually failing, but the prospect for the next ten days as it had been for the past ten days. As we were talking our leave, we felt a gentle pressure of the hand. We held our ear close to her lips and heard her say, "I shall keep my promise," and then we left for our home.

On that evening, we had a good deal of writing to do, and continued at it until late into the night. In the evening, at a late hour, we heard raps on our door, faint but distinct. We listened, and they were repeated. We then asked, "Are these raps made by a spirit?"

"Yes."

"A relative of ours?"

"No."

"A friend?"

"Yes."

"Where we well acquainted with you?"

"Yes."

"Will you rap how many years you have been dead?"

"Ten years."

"Have you been in the Spirit World a year?"

"Six months."

"No."

"One month?"

"No."

"One week?"

"No."

"One day?"

"No."

"Twelve hours?"

"No."

"One hour?"

"No."

We took out our watch and found that it was ten o'clock and fifteen minutes. We then said, "We do not believe you. We have no friend that has died to-day."

Load and continuous raps were the rejoinder.

We then asked the spirit to rap out the exact time of death and then was rapped out, "2:15, P. M."

"What," we replied, "you died this evening at 2:15?"

"Yes."

"And was our friend and acquaintance?"

"Yes."

"Well, spirit, we do not believe you, and as we are anxious to complete the writing before us, we will be obliged if you will leave us."

At this request there seemed to be a momentary pause, and then a few slow, solemn raps as if the power was disappearing, and then all was still.

On and on we wrote until late into the night, and when we were done, we arose and stated for our bed. The raps came again, passed through the house with us to our room. We questioned them a little more, but with unsatisfactory result, and then we retired.

After we were in bed, the raps came clear and distinct upon the head board of the bed. We again questioned and finally asked for the first time, "Is it the spirit of a woman?"

"Yes, yes," came the quick response.

At that moment, we for the first time thought of Charlotte Stewart, and following the thought came a shower of raps. We then asked, "Is this our friend and sister Charlotte Stewart?" and in response there was a perfect fusillade of raps.

I started, lost in wonder, for we were young in the knowledge of Spiritualism; we were silent, and the raps continued. We then laid our right arm and hand on the outside of the bed, and as we did so, we said, "If this is the immortal part or spirit of our sister and friend Charlotte Stewart, take our hand and shake it."

Instantly our hand was taken by two hands in a gentle but firm manner, and was clearly and distinctly shaken.

Reader, we can not describe our feelings. Suffice it to say that we were out of bed instantly, and we slept none that night. Early in the morning we called at our friend's house and was informed that Charlotte Stewart had taken her departure at 9, the evening before, for her spirit home; was with us at 10¹⁵, and a little before, and again at three in the morning, thus keeping her promise. Are we not surrounded by ministering spirits?

Prophetstown, Illinois.

A pleasant little place on Rock River, in White Side county, Ill., and surrounded by well improved farms, a rural village indeed, with intelligence and happiness the dominion of elements.

Friend Averil, one of the Quaker Commission appointed by Gen. Grant to settle our Indian difficulties, residing here, tendered us the use of his fine school house in which to hold our meetings, and moreover attended the course of lectures.

What a criticism this Quaker Commission is on the Evangelical Christian efforts to christianize and keep peace with the American Indians. It is, indeed, a lamentable spectacle, when a great nation turns from its Christian teachers, to those who have been pronounced infidels in their day and time, asking them to do in their own way, what "the children of light" in their generation and day, have failed to accomplish. Are not these Christian teachers, "the unjust stewards" of the Lord referred to in the 16th chapter of Luke; and may not the words of Jesus in the 9th verse be applied to them? "And if you say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fall they may receive you into everlasting habitations."

On the 10th and 11th of July, we gave a course of three lectures to good attentive audiences in this place. The country was well represented, people coming from twenty and thirty miles to hear us. During the course, the following topics and facts were given.

NUMBER ONE.

Dr. Holt, an old officer—his character in a man, was correctly given and fully identified; three important incidents related and fully accepted.

NUMBER TWO.

Of Mr. Hotchkin, a gentleman present, we said, "He is peculiar and walks other men." We then proceeded to describe his peculiarities, gave two days in his life; he was described by his sister minutely. Fully identified.

NUMBER THREE.
Saw by Mrs. Fuller a little boy; described him. "My son," said the lady.

NUMBER FOUR.
By Mr. Averil, we saw a fine looking man, spiritually looked very young. When entered into a minute description of him giving in detail his looks, also, form, observing that his eyes are in the middle of his face, and if he were in the earth-form, he would be near a hundred years old. Mr. Averil replied, "It is a fine description of my father, and had he lived he would be sixty-five years old this spring."

NUMBER FIVE.
Saw by Col. C., a spirit; fully described him and said, he calls you uncle, and was a soldier. "It is my nephew," said Col. C.

NUMBER SIX.
Saw a spirit standing by the door, described him carefully. Several exclaimed, "This is our old friend Newhall!"

NUMBER SEVEN.
A peculiar looking old man, fair, fresh, and lame on one leg, presented himself to us. We asked his name and he said, "describe me." We did so, and they said with one accord, "This is our old friend and neighbor, Mr. Hill."

NUMBER EIGHT.
Standing in a door on the further side of the house, a man leaning against the door post, directly on the opposite side—the door being open, and leaning against the door looking into the man's face, stood a spirit woman. We described her fully. The spirit then said, "I am this man's sister, and his name is Wansell."

NUMBER NINE.
"Correct," said the man, "it is my sister." To the right some little distance, we saw in an open window the spirit of a little girl. Outside of the window, and close to it there was a buggy in which sat two persons, a man and a woman. We called their attention to the vision, describing the child carefully, asking them, do you identify it? "No," was the reply. We then described it again, after which, there came to us, Mr. Emery, saying, "The child you saw and described belongs to our family."

"How can that be?" we asked.
"Simply from the fact that its mother, my wife, sat directly under the window and was so affected that she could not answer."

A spirit spoke to us and said, "Tell the people that Mary Eastman is here."

A spirit was present who gave his name as Charles F. Spencer, emphasizing the letter F. "There is a mistake," said several persons, "It is Charles T. Spencer."

"No," said the mother, who was present, "he frequently wrote his name F., instead of T., as a joke, and this is a good test to me."

NUMBER TWELVE.
We saw a spirit man, describing him very carefully, saying, "This man when living was an invalid, a humorist, a philosopher, and the people said, 'In this man, we recognize our old acquaintance John C. Pratt.'"

NUMBER THIRTEEN.
We saw standing by an old lady, a fine looking spirit man, who asked us to describe him to a lady sitting on the other side of the house. We did so. The lady to whom this spirit was described said, "The spirit is my father and the old lady by whom you see him, is my mother."

The lady who testified was Mrs. Mattson. We refer our readers to Mr. A. J. Mattson, Esq., Mr. Emery, or any other responsible person who was present at the meetings, for the truthfulness of the above statements.

Are we not surrounded by a cloud of witnesses, those who have preceded us into the Summer Land?

Dixon, Illinois.
We gave two lectures and one séance in this place on the 13th and 14th of July, to good audiences. There is a deep interest here in our practical and heaven-sent spiritualism, and there was a spiritual communion, to us, and above the amount of gratitude we received in every place we visited; it is in the comprehension of the soul in the discharge of its duty, and we feel this very strongly indeed.

We gave many fine tests in Dixon, among which we may mention the following:

NUMBER ONE.

There came before us a man and woman, hand in hand, and gave their names as Charles and Mary. We then described them very carefully and the people said, "These spirits we knew when in the form, their names were Charles and Mary Johnson." Directly there came a third spirit who gave his name as Henry, saying, "I am Charles' brother." We observed that these male spirits seemed to be very dissipated when in the form. Henry was fully identified as the brother of Charles, and they were very dissipated men.

NUMBER TWO.

There came the spirit of a young man, standing near a group of ladies, and stated that he was drowned about one year ago, and that if living to-day, he would be in his 22nd year; his mother also came from the Spirit World. They were fully identified.

NUMBER THREE.

Two boys appeared who were drowned some twelve years ago, these were but partially identified.

NUMBER FOUR.

Dr. Nash, who was killed on the plane some few years ago, came and told us how he was killed, differing somewhat from the account usually accepted. He stood by his sister in the back part of the house and was fully identified.

This test was not of so great value to the public as others we gave, from the fact that we had met the Doctor while living, hence could describe him, but we knew nothing of the particulars of his death. And thus concluded our reading up to date, Tuesday, July 13th.

In a future number we will continue our account of tests in Dixon, Stating and other places.

A Curious Melancholy.

The wonders pertaining to organized structures are not confined to animals, but there are many phases whose form, instincts and capabilities are most curious and interesting. In a tract of country in the south western part of Africa,

distinguished for its dry but rich soil, a gigantic personnel melon has been discovered, which is a most delicious, wholesome fruit, and which is largely consumed by the native inhabitants. In order that this fruit may flourish, it is necessary that it should strike its roots down through the sand thirty feet to reach permanent moisture. This it does, and grows in great luxuriance where all else is shriveled and parched by heat. But this is not all. If it were simply a large melon, with smooth and delicate skin, it is not every one would be destroyed by wild beasts before fully matured. To prevent this, nature has armed its outer rind with a covering of long, sharp, terrible thorns, which on lacerate the mouths and noses of animals that they are glad to leave them alone at all their tempting. Melancholy, with its hands and sharp knives, finds little difficulty in opening the luscious fruit. The natives have no necessity for pining fancies about their much prized, for the plants are self protective.

NOTICE OF MEETINGS.

The American, Ohio—Children's Progressive Lyceum meets every Sunday at 10¹⁵ A. M. in the Hall, corner of 10th and 11th streets. Conducted by Mrs. J. A. Vasey, President; Mrs. E. C. Coleman, Secy. Treasurer.

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